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A N
A N S W E R E
T O C E R T A I N E
scandalous Papers,

Scattered abroad vnder colour
of a *Catholicke Ad-*
monition.

Qui facit viuere, docet orare.



Imprinted at London by Robert
Barker, Printer to the Kings most
Excellent Maiestie.

ANNO 1606.





A N
ANSWER
TO CERTAINE

scandalous Papers, scattered

abroad vnder colour of a

Catholicke Admo-
nition.



Auing lately re-
solved to recall my
Thoughts from the
earthly theatre, where
they sate and beheld
the variable motions
of men, with those
cares and cogitations which are the pro-
per companions of publike ministers, ho-
ping thereby to bee made partaker of their
contentments, which borrow from publike
Action, to giue to priuate Contemplation;

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I perswaded my self, that I could neuer make choice of a better Subject for my meditation, then of the late Treatise, Intituled: *His Maiesties Speech in the late Session of Parliament, together with a Discourse of the manner of the discourie of this late intended Treason.* Wherein, so many true and lively Images of Gods great fauour and prouidence, are represented: (*Euery line discovering Where Apelles hand hath beene*) As all that obserue the naturall description of this Tree of Treason, & in Ramo & in Radice, may truly say, there needes no *Elisha* in our dayes, to tell the King of Israel, what the *Aramites* doe in their priuatest Councils. In this Princely and religious worke, his Maiestie (like to those kings of whome *Seneca* speaketh, that doe more good by Example then by Lawes) hath increased our obligation, by leauing vnder his owne hand, such a plaine & perfect Record of his owne true thankesfulnes to Almighty God, for his so great and miraculous graces; as neither the present Time, nor ages to come can euer be so ingrate, as not to retaine the
same

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same in perpetual memorie. A duty required by God of all his creatures, *Non ad premium, sed ad honorem.* For as amongst all the excellent faculties of the minde (next to the vnderstanding) Remembrance hath the precedencie, for *necessitie and vse*: So in the accompts of all those seruices we owe to God, (who desireth rather, wee should remember what he hath been to vs, then curiously to affect what he is in himselfe,) Remembrance is the first, and the first comanded. In this facultie we excell the beasts, and imitate the Angels: For they being present beholde at once, Gods Goodnesse and Loue, in the mirrour of his Deitie; and wee vpon earth, (in the Table of his Workes) haue a present and full view of that which God is, by that which hee doeth. So as, although we cannot see him in himselfe, yet we doe particularly see him in his means, especially in those great works of deliuerances and defences, which he provideth for whole Nations and people, against publike and priuate practises. And therefore if wee shall grow forgetfull, or
dunke

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thinke it sufficient for a day or a yeere to pay him our Tributes of humble thankfulness, when the Heathen themselves doe continually offer vnto their false gods, their Cynamom and Frankincense, Then shall our error be no lesse, then that of Israel, whose prayse and prayers ended almost as soone as they had passed the Red Sea.

But now while I was in this most serious and silent Meditation, (sometimes ravished with the infinitenesse of G O D s Mercie and Iustice, who restraineth the power of the wicked, as hee did the Viper from the handes of *Paul*; sometimes comforted in calculating my dayes of happinesse, to liue vnder a King, blessed in himselfe, blessed in his Oliue branches, beloued of men for his integritie and wisdom, and pleasing to God for his zealous endeauours, to cleanse the Vessels of his Kingdome from the Dregs and Lees of the Romish grape;) Euen then (I say) when my heart was not a little cheared, to obserue so much as the least note of my Name, in
his

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his Register, for one that had beene of any
vse in this so fortunate a Discoverie, (much
like to the poore day labourer, who taketh
contentment many yeeres after, when hee
passeth by that glorious Architecture, to the
building whereof he can remember to haue
caried some few stickes or stones:) Euen
then, was I most bitterly calumniated,
with many contumelious Papers and Pas-
quils, dispersed abroad in diuers parts of the
Citie, without any Author, and yet so con-
tinually comming vpon me, one after ano-
ther (like the messengers of *Iob*) as I could
neither deuise to whom to turne mee to
make my answer, nor yet imagine by what
hard destiny I had drawne vpon me their
furie, thus to single me out for a Subiect
of so much bitternesse, in the dayes of so
great ioy and gladnesse: Yea euen in the
time when I was perswaded, that they
which had diuided themselues for consci-
ence sake from all Communion with vs in
our Religious offices, would yet haue tuned
their harps, to haue ioyned with vs in chear-
full Songs for this our happy deliuerance.

B

Resting

An Answer to

Resting long in this debate with my selfe, whether I should now begin a warfare of words, that had so long put on an habite of suffering, especially against any of those, with whom Disputes are endlesse; because their ende is clamor, without desire to receiue satisfaction; After I had taken secret and faithfull counsell, from the loue and duetic, which liueth alwayes in me towards my Soueraigne, and entred into serious consideration, how easily the errors of publike Ministers, may reflect vpon the best deserving Princes; hauing also heard from Forraine parts, how farre my Name was there proscribed for a man of blood; I thought it fit in regarde of the place I hold, to take some occasion to expresse my selfe in some cleare tearmes; lest any of those clouds which are vniustly cast vpon mee, might darken the brightnesse of his Royall minde, which hath beene alwayes watered with the mildest deawe of Mercie and Moderation.

And therefore although I know, that *Stylus prudentiae est silentium*; and doe remember

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member well the caution prescribed by *Salomon*, in the apprehension of scattered calumnies, wherein the follies of men like clouds of tempest are intraged, when they lacke occasion to powre forth showers of malice, on the heads of Persons in place of gouernment: Yet finding my selfe in such an absolute possession ouer my owne soule in patience, as it is not in the power of any calumniator to disturbe the peace of a quiet minde; I thought it meete to breake silence, and to the intent my answere might be the better conceiued, to set downe first the Copie of one of their originall writings; Whereof the tenour followeth.

To the Earle of Salisbury.

MY Lord, Whereas the late
unapprouable & most wicked
deseigne, for the destroying of his
Maieſtie, the Prince, and No-
bilitie, with many others of worth
and qualitie, (attempted through the
undertaking spirits of some more fie-
rie & turbulent, then zealous & di-
ſſaſſionate Catholicks) hath made the
generall ſtate of our Catholicke cauſe
ſo ſcandalous in the eye of ſuch, whoſe
corrupted iudgements are not able to
ſanne away and ſeuer the fault of the
profefſor from the profefſion it ſelfe;
as that who now is found to be of that
Religion, is perſwaded, at leaſt in
minde, to allow (though God know-
eth

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eth as much abhorring as any Puritane whatsoever) the said former most inhumane, and barbarous project: And whereas some of his Majesties Council, but especially your L. as being known to bee, (as the Philosopher termeth it) a primus motor in such uncharitable proceedings, are determined (as it is feared) by taking advantage of so fowle a scandall, to roote out all memory of Catholicke Religion, either by sudden banishment, Massacre, imprisonment, or some such unsupportable vexations, and pressures; and perhaps by decreeing in this next Parliament, some more cruell and horrible Lawes against Catholicks, then already are made: In regard of these premisses, there are some good men,

To the Earle

who through their earnest desire for continuing the Catholicke Religion, and for saving of many soules, both of this present, and of all future posteritie; are resolved to prevent so great a mischiefe, though with a full assurance aforehand of the losse of their dearest liues. You are therefore hereby to be admonished, that at this present there are five, which haue seuerally undertaken your death, and haue vowed the performance thereof, by taking already the blessed Sacrament, if you continue your dayly plotting of so tragicall Stratagems against Recusants. It is so ordered, that no one of these five knoweth who the other foure be, for the better preventing the discovery of the rest, if so any one by attempting

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ting and not performing, should be apprehended. It is also already agreed, who shall first attempt it by shotte, and so who in order shall follow. In accomplishing of it, there is expected no other then assurance of death; Yet it will willingly bee embraced for the preuenting of those generall Calamities, which by this your transcendent Authoritie, and grace with his Maiestie, are threatned vnto vs all. And indeed the difficulties herein are more easily to bee digested, since two of the intended Attemptors, are in that weake state of body, that they cannot liue aboue three or foure monethes. The other three are so distressed in themselues and their friends; as that their present griefes
(for

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(for beeing onely Recusants) doe much dull ail apprehension of death. None is to bee blamed (in the true censuring of matters) for the vndertaking hereof : For we protest before G O D , wee knowe no other meanes left vs in the world , since it is manifest that you serue but as a match , to giue fire vnto his Ma-iestie ; (to whome the worst that wee wish , is , that hee may be as great a Saint in Heauen , as hee is a King on Earth ,) for intending all mischiefes against the poore distressed Catholickes. Thus giuing your Lordship this charitable admonition , the which may perhaps bee necessary hereafter ; for some others your Inferiours (at least in grace and fauour) if so they runne on their former

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*former inhumane and vnchristian
rage against vs, I cease, putting
you in minde, that where once true
and spirituall Resolution is, there,
norwithstanding all dangers what-
soever, the weake may take sufficient
reuenge of the great.*

Your L. well admonish-
ing friends, &c.

A. B. C. &c.

Postscript.

*It may be your Lordship will take
this but as some forged Letter
of some Puritanes, thereby to*
C incense

To the Earle of Salisbury.

*incense you more against Recu-
sants. But wee protest upon
our saluation it is not so, neither
can any thing in humane likely-
hood preuent the effecting there-
of, but^r the change of your course
towards Recusants.*



This

An answer, &c.

THis being now one of their charges *verbatim*, because it is not my meaning to wander further, then the paths of their own vncharitable passions do lead me; I will only direct my answer to the feveral parts thereof; though the same as they lie, divert me from any other good or regular methode.

For the first part therefore, wherein this writer in the *Name of the Catholikes* protesteth against the fact as an vnapprouable & most wicked desleigne; I must shortly say, that whosoever shall read the *Panegyricall* oration of *Sixtus Quintus*, made vpon the murder of *Henry* the third the French king, shall well perceiue that sinne to bee preferred before the act of *Iudith* to *Holofernes*, by which Gods people were deliuered; and may also obserue in diuers other cases, how generally our aduersaries are inclined, to make an ill interpretation onely of those thinges, which faile in execution (for otherwise *fœlix scelus virtus vocatur*) to which may be added that which is vulgarly knowen, what number of Authors are illu-

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strated in Rome, which strongly mainteine the doctrine of deposing kings. Neuerthelesse, because I haue euer loued to measure others by my selfe, and alwaies wished that by some cleare and constant course, the state of Christendome might be freed from all pernicious instruments, which seeke not to plant peace, but to worke confusion; I haue bin a long time sorie, that those which imploy so many seditious spirits, dayly to instruct the vnlearned Catholickes in those mysteries of deposing Princes, haue not, by some publike and definitiue sentence orthodoxall (in which it is supposed the Pope cannot erre) made some such cleare explication of their assumed power ouer Soueraigne Princes, as not onely those which acknowledge his superiority, might be secured from feares and icalousies of continuall Treasons and bloody assacinats against their persons; but those Kings also which doe not approue his Papal iurisdiction, and yet would faine reserue a charitable opinion of their subiects, might know how farre to repose themselves in their fidelitie; in ciuill obedience,

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dience, howsoever they see them diuided from them in point of conscience. For who-
soever shall attribute most to the force of Excommunication, shall neuer finde it (if I mistake it not) further powerfull either by the originall institution, or in the succeeding practise for many yeeres after Christ, then onely to depriue men from spirituall graces, and to shut them as it were out of the dores of heauen, without so grosse an vsurpation, as to remoue them out of the earth, or to destroy their being in Nature. Inſomuch as the writ it ſelfe *de excommunicato capiendo*, and other ſuch like courſes, which are variable in ſundry gouernments, haue rather iſſued from the goodnes of ſuch Chriſtian kings, as were deſirous to worke the better obedience to the Rules of the Church, then from any power of Excommunication in his owne nature, all cenſures of the Church hauing left liſe vntouched, *ſiue fuerat Ethnicus ſiue Publicanus*. Many of the heathen themſelues hauing taught this for a rule, *Bonos imperatores voto expetere oportet, quoscuq; tolerare*. And therefore I cannot but maruaile the more at

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some dark and cautelous writings published of late vpon this accident, & auowed vnder the name of one of their Prime men, wherein he hath bestowed many thundring words, against those which shall attempt against Princes by priuate authoritie, and yet reserueth thereby a tacite lawfulnessse thereof, in case it be directed by publicke warrant. A matter no lesse discrediting the sinceritie pretended in this particular, then that most strange and grosse doctrine of *Equiuocation*, which is so highly extolled in the Church of *Rome*, though it teare in sunder all the bondes of humane conuersation. For who so shall please to reade one place of the holy Father Saint *Augustine* (of whose Bookes by this occasion I haue turned ouer some fewe leaues) shall finde, that when the *Priscillian* Heretickes in all their examinations before the Rulers of that time, did seeke to dissemble their heresie, by vsing those answeres of *Equiuocation*, wherewith the Papists now maintaine it lawfull to deny all truth vnder a mentall reseruatiō, and wresting the words of S. Paul,

Paul,

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Paul, who requireth euery man to speake the truth to his neighbour, inferred, as if they might speake falsely to all others. This reuerend Father soundly and cleerely refuted that irreligious Principle, with this short sentence; *Corde creditur ad Iustitiam, ore fit confessio ad salutem*: Otherwise (saith hee) Peter, who professed Christ in heart, and denyed him in wordes, would neuer haue redeemed his denyall with so many Teares. This were to take away the Crowne of Martyrdome, and to make all the holy Martyrs fooles; who, making a conscience to dissemble with Heathen Magistrates, sealed with their blood the inward thoughts of their hearts and confessions of their mouthes. Neither should any man professe this opinion, but hee that seeketh to subuert all Lawes and dueties of Ciuil societie, breaking out into this Expostulation, *O fontes lachrymarum, Where are ye to be found, O ye fountaines of teares? How shall we hide our selues from the displeased face of Trueth?*

For the second part, where you pretend

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an apprehension of so many massacres and pressures to come against Catholickes, or some more horrible Lawe to bee decreed in Parliament, then is already allowed, and therein tax me as one that am like to prooue a fierie Instrument; Giue me leaue to tell you, That those are false pretences, which some lewd Impostor hath vsed as false glasses to multiply your feares.

These poore Calumniationes are like to *Adams* figge leaues, vnable to couer your shame. For as hee sought a couering, *non quia nudus sed quia lapsus*; So is it your fault, not your feare, that maketh you cast those vniust Imputations vpon your Prince and State. *Sed pereuntibus mille figura.*

These men that rule your consciences, haue first dazled your eyes with fearefull; but false obiects, thereby hoping to engage you more deeply in their pernicious Attempts.

They haue sought with *Nero* to set Rome on fire, and after to lay the blame on Christians.

Thus hath your credulitie bene ouertaken

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ken with vaine shadowes, whereas the children of Wisedome are of slow beliefe.

If therefore you had measured those things by the rules of Time, and had entred into a true comparison of things past, with things present; you must needs haue concluded better of things to come. For if you behold the precedent Reignes of the two late sister Queenes of different Religion, you shall finde more blood in fīue or sixe yeeres of the first, then in fīue and fourtie yeeres of the second.

Examine likewise, whether you haue seene since this Kings time, any the least prints of bloody steps. Hath he added new seuerities to the Lawes of the former Time, which he found established? or hath he not in some things qualified them? and in other forborne to execute them, euen vpon those persons which publish with sound of trumpet the sentence of diuorce betwixt his Subiect and his Souereigntie? Let me appeale to your owne consciences (which in euery man holdeth place of Iudge and Witnessse) whether vpon the present fury of this

D

fiery

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fiery Treason, which inflamed so many against the generalitie of the Papists (according to the nature of suddaine perill, which hardly admits of iust distinctions) there hath beene any one acte of blood or crueltie committed ; though all men know, that the greatest violences that could haue beene vsed in such cases, vnder colour of publicke safetie, would haue been interpreted to be the true effects of care and prouidence. *Nam crudelitas si à vindicta, iustitia est si à periculo, prudentia.* Nay rather behold the excellent temper of his Maiesties mind, who doubting what the humour of sudden apprehension might produce at such a time, no sooner had performed his owne publicke duety of Praise and Thanksgiuing to God, but hee pronounced in open Parliament how farre he was from the condemnation of the generall for particulars. All which being laid together, I doubt not, but those which are not in the desperate consumption of sinne, will freely acknowledge his Maiestie to bee a Prince of P E A C E and M E R C Y, that delighteth not in the noyse
of

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of Chaines & Fetters, but rather with *Theodosius* deferrèth Execution, and wisheth
Se potuisse potius mortuos à morte reuocare.

And now for the imaginary Power, which it pleaseth you to ascribe vnto vs of his Maiesties Councel, in which number, as a plotter against Romish Catholiques, you make me to be one of the *Quorum*; I should take it alwayes for an Honor and happinesse, for me to receiue not onely iniury, but persecution it selfe in so Noble a Societie, where persons of so great Honour and Iudgement are Actors; who know full well, that Counsaillors of Kings doe stand for thousands or hundreds, onely as it pleaseth them to place them; and that all their greatnesse groweth meerely from humble endeauours, no further meritorious then as they are valued by a gracious acceptance. Neuerthelesse, seeing I am made by you a diuided Member from the Body, and graced with so hard an Epithete as a *Boutefeu*, and that you are content to borrow my Name to scandalize the State you liue in; I must freely say to you without bitternesse, That howsoever

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it may serue your turne for a while, to make me the marke of your malice; yet those that rightly iudge of the spirit in which this writer speaketh, will hardly imagine, that this Faction followeth any other Body, then the Body of Authoritie. It is not the Head alone, nor any other particular members that these men shoot at, but at the Church and Common-wealth; which like *Hippocrates* Twinnes haue long both wept and laughed together. These are the things which the Enemies of this time doe studie to subuert, and not any poore greatnesse of mine, who am onely great in the eyes of Enuy. Nay rather they are angry with *Aristotle*, who bids wise Princes keepe downe Faction; which is euer humble till it get the Key of Power. They are grieved, or rather heart-broken, to behold such an Vnitie of State and Councell, as dares bid the world doe, as she would be done vnto. These are known so well to bee the true causes of their Despaire and Discontentment, as they shall ground a faith vpon very weake Principles, if they imagine, that open vowes of
my

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my destruction (a matter of so small consequence) can make them free from imputation of contriuing higher Practises.

But now for that which commeth in the third place, which is their protestation, that *for the auoiding new mischiese to come, it is intended by good men vpon a spirituall Resolution, to take my life: and that there are five persons vpon the secret, but all bound vp by the Sacrament, whereof two are so weake and so sickely, as they can hardly forfeit two or three moneths of life:* To these I can onely say, that hauing their seete so nigh the graue, their ghostly father deserues small thankes, that will send them thither in bloody coffins. For they doe neither carrie the markes of Rome Heathen, nor of Rome Christian: for vnder Heathen Emperours, the victories were scorned, which were barbarously gotten, *mixtis Veneno fontibus*: And when Rome was pure and primitive, you shall finde the Armies of the Church were Teares and Prayers. But now their Oracles are so farre degenerate from the former puritie of that ancient Church, as they make

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murder *Spirituell Resolution*, and openly threaten the liues of Kings that are Gods breathing Images; when the Prophet *Dauid* trembled to violate the skirt of King *Sauls* garment.

All which considered, I doubt not but those *Récusants* which doe discouer such pernicious spirits, will out of the light of this fire perfectly discern the darkenesse and danger of that Religion, whereof the faith is lapped vp in such an ignorant & implicate obedience; and so much the rather, because it hath fallen out so often, that the scruples of Conscience and seeds of Treason, haue growen vp as close together, as the huske and Corne in one eare. And therefore I should thinke that those men, which carie the vnlearned *Papists*, like Hawkes hooded, into those dangerous positions, may iustly challenge any that shall seeke to rob them of the deserued Titles of *Boutefeux* and fiery matches. For these are they that haue made their Church a Court, their religion a vassal to ambition, and are so hot vpon earthly Honours, as they cannot distinguish

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guish *Inter summa & præcipitia*. These are they that enioyne men to eat their God, vpon the bargaine of blood; where those whom they depraue doe know, that whatsoever God doth affect in goodnes, he doth effect by good meanes. And howsoever they terme our Sacraments as bare and naked signes; we may iustly say that wee haue neuer hitherto brought them into the commixtion of murder, or into the house of crying sinnes. As for that sort of them which pretend to bee so full of present griefe, through the distresse of themselves and their friends (for being onely Recusants) as it dulleth all apprehension of death: Those that lacke charitie, will iudge this dulnesse to be, *Plus tristitie quàm pœnitentie*, more for sorrow that the proiect hath failed, then that it was conceived. As for the Plotters and stratagems whereof they complaine, If those which vse lawfull meanes to preuent conspiracies, must bee esteemed Plotters, and Subiects fit for proscription; howe shall his Maiestie escape their censure, that was Gods chosen minister

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ster vpon Earth for this particular Disconerie? Or to what end doe Princes admit of Councillors care, or Secretaries vigilancie, (whose Offices are to stand Sentinell ouer the life of Kings, and safetie of States) if their endeouours to countermine the secret mynes of Treason, be thus exposed to misconstruction? Or if by stratagems those Lawes are meant, by which all branches of Treason are punished; why doe they forget that those ordinances are deriued from the wisdom of Parliaments, two hundred yeeres before my cradle? Besides, if any thinke it in the power of fewe, much lesse of anyone, to be able to extort determinations of extremitie, or procure new Lawes in Parliament by selie humour; those neither vnderstand the course of Law-making, nor the wisdom, grauitie, or nature of Law-makers in this State, where Kings themselves, from whom (as from the Center) all the liues and executions of Lawes take their beginning, are pleased freely to admit their Subjects negatiues, with good and gracious acceptation.

And

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And now for my selfe, with whom you would condition to leaue Plotting, as you tearme it, against Recusants: First, discretion telleth me, that as the Husbandman, which casteth his eye ouer-curiously vpon winds and clouds, doeth neither sow nor reape in season; so, that seruant, whose faith and zeale in the seruice of Kings, becometh awfull of enemies either for their power or enuy, is neither worthy of fauour nor protection. For when I consider the Prince I serue, that hee hath not taken vp wisdom of Government vpon credit, but carrieth still the *Iethro* of order in his owne bosome, disposing the meane causes, to those that are fit to rule ouer hundreds, and ouer fifties, reseruing still the greatest to the greatnesse of him selfe, like a King rich in the experience of many yeeres Raigne, ouer a free and valiant people, both by nature, seat, and education: I freely professe both before mine owne and all other Nations, that although I participate not with the follies of that Flie, who thought her selfe to raise the dust, because shee sate on the Cha-

E

riot

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riot wheele: Yet am I so farre from disauowing my honest ambition of my Masters fauour, as I am desirous that the world should hold me, not so much his creature, by the vnderferued Honours I hold from his Grace and Power, as by my desire to bee the shadowe of his minde, and to frame my iudgements, knowledge and affections according to his : towards whose Royall Person I shall glory more to bee alwayes found an honest and humble Subject, then I should to command absolutely in any other calling. For the rest which may concerne mee in my Religion (howsoever darkned with this middle vaile of sinne and frailtie) it is built vpon the sacred grounds of Hope and Faith, in the precious blood of my Redeemer, without presuming vpon any particular merits. And whereas they alledge, that men resolved to die, are masters ouer other mens liues; My answer is, they haue no more power then the least Spider, who by permission can doe as much. And if the dayes of my life were in their hands; as they might peraduenture take
from

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from me some moneths of ioyes : So am I assured they should take mee from yeeres of sorrowes. But these poore threats amaze no hopes of mine, I am none of those that beleue with the men of the olde world, that the Mountaines shake, when the Moules doe cast. And farre I hope, it shall be from mee, who know so well in whose Holy B O O K E my dayes are numbered, once to entertaine a thought to purchase a spanne of time, at so deare a rate, as for the feare of any mortall power, in my poore Talent, *Aut Deo, aut Patrie, aut Patri patrie deesse.* For who doubteth that the Magistrates who conuerse with varietie of spirits, must not sometimes vndergo Tempests? All our actions are vpon the open stage, & can be no more hidden then the Sunne. If we deserue ill, we shall heare ill; Or if the present time doe flatter vs, yet when our glasse is runne, (which cannot be long) that glory which maketh worthy men liue for euer, dyeth with vs; and our posteritie shalbe the heires of our dishonor. And therefore *suadeat loquentis vita non oratio.*

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tio. Besides, that error which in all mortall things hath her power, strength and declination; hath now her foundations discoiured and her Towers taken, so as it is to bee suspected, shee will play so long with the temporall Soueraigntie of Kings, as it shall bee the glorious worke of Kings to breake downe her walles and strongest defences: And therefore ill becomming seruants to slacke their pace, for feare of malice, but rather to rest assured, that vnto such as faithfully bestow their time in the seruice of God, the euening and the night shall come vpon them naturally one after another: Their faith shall ascend before them, and their good fame shall remaine after them.

To conclude, seeing God hath pleased to deliuer vs from so many vnspeakeable miseries and afflictions ready to haue fallen vpon vs, like the visitation of *Ierusalem*, wherof the Prophet speaketh; When their candle hath his clearest light, and when they sleepe in the armes of peace, loe then shall be the time of their visitation: And seeing this should haue happened vnto vs in the dayes
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of a iust & gracious King, when euery man reioyced vnder his Vine and vnder his figge Tree: Let vs both for the honour of our Nation, & the good of our soules, be mindfull to informe our selues so perfectly of all our dueties both diuine and humane, as wee may not become (through our owne grosse ignorance) the authors of our own confusion. Let no man set so high a price on that false reputation of keeping oathes to priuate friends, as for their sake to forfeit faith and loyaltie to Prince and Countrey. Will you finde true friends, saith *Seneca*? Search them *inter recta officia*, and there shall you finde them. So saith the Canon Law, *Non est appellanda fides, quæ ad peccatum inuitat*. Tully in his bookes of Offices disputing the case *inter Patrem & Patriam*, If thy father (saith he) intend a Treason to his Countrey and State, and tell thee of it; thou must first disswade, after threaten, and after accuse. For this is a Rule approued; *In promissorio pro re iniusta, iurans illicitum, obligatur ad contrarium*. And therefore seeing God hath saued vs so miraculously from this confusion;

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whereof the minde of man (which within a moment searcheth from East to the West) can no way finde the bottome ; Let vs make it appeare vnto the world, by the difference of our constant measure of thankfulnessse , that we esteeme not this an ordinary acte of Gods prouidence, nor a thing to be imputed to any fault or sayling in their plots or proiects , but a miraculous effect of the transcendent power, farre beyond the course and compasse of all his ordinary proceedings. Who although hee seeme for a time to giue way , as though hee regarded not how men come to their ends and purposes; (letting them grow like poysonfull herbes,) yet at length when they are ripest, hee will cut them off; and when they are fullest of their venomous qualitie, pull them vp for other mens medicine ; hauing made the Scorpion to carry the oyle about him, which cureth the wounds he giueth. To which let vs adde this further Faith, that as the place where this prodigious Massacre should haue bene committed, is the same place where the ancient Religion

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ligion of the Primitiue Church, shooke off the bonds and fetters of the Romane corruption vnder which it had long continued in seruitude : So whiles the same Faith shall bee Religiously and constantly professed, that it shall neuer be in the power of mortall man, to shake the least corner stone of that blessed and sure foundation.

Thus haue I giuen my pen her libertie to runne her stage ; thereby to free my minde trauellling (as a woman with childe,) with more waighty cogitations then I could containe in silence, or expresse in order ; hoping my intentions shal receiue a fauourable censure , seeing they are bounded with honest and humble limittes. If it be saide that I haue taken too slight an occasion to answer a slander that lacks an Authour ; I desire to be thus rightly conceiued , that no man would haue sooner contemned those Shewells or dead papers, which moue with the winde , then I should ; if so many aduertisements from abroad, and Confessions at home. (concurring with this calummie)
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did not in Iustice challenge at my handes
some speedy course to preserue my poore
reputation from these cruell aspersions.
In which consideration, although my de-
sires to weare out many dayes, are drawn
within as small a circle as my feares, and
both my spirit and Iudgement, farre from
such a deiection or weakenesse, as to ende-
uour, or expect a remooue of fixed reso-
lutions, by force of Arguments or protesta-
tions; Yet when I remember with *Seneca*,
that euen the great and fairest Kingdomes,
whose Lawes abound in bloody lines, doe
loose so much of their beautie, as they be-
come no lesse deformed, then the basest
Shambles; and when I know that our great-
est I V D G E, and S A V I O V R of the
World, who alloweth voyces to all kindes
of sinnes, hath made the voyce of blood to
speake so lowd, as it pearceth H E A V E N it
selie: I doe presume so well of all indifferent
and equall Iudgements, as my defence in
this degree, shall neuer bee held for a need-
lesse curiositie; *Quia Inauditi, tanquam in-*
nocentes

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nocentes pereunt ; Especially seeing mine owne conscience telleth me so plainly, that as Clemencie is the truest keeper of Kingdoms, So Cruelties are of al other the falsest Guards. If it be said, I haue bene too sharpe in censuring the Romish Catholiques in generall, because I haue beene iniured by some Infested spirits of that Profession ; I doe professe ingenuously, that I am not perswaded that such a Malice as this, which hath no Paralell, can euer fall into those hearts that hold any seeds of Conscience, or that these five pretended good-men, which are combined in this resolution, haue any sense of any Religion at all, but rather that they are some dispersed remnant of that impious Consort, whose eyes and hearts are dayly wounded, to behold so many faire Mornings, to follow after so blacke a Day, as had prepared miserie euen for the childe vnborne.

And when I doe remember vpon the death of the late Queene of happy memory, with what obedience and applause, both professions did concurre to his Maiesties

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succession, and now obserue how little assistance was giuen to these late sauadge Papists, who had gathered together some few rotten branches, fallen from such decayed and withered Trees as CHRIST had cursed in the Gospel, hoping therewith to haue set a Fire, and made a combustion in the State: Although my prayers shall neuer cease, that wee may see the happy dayes, when onely one Vniformitie of true Religion is willingly imbraced in this Monarchie; Yet I shall euer (according to the Law of God) make so great difference in my Conscience betweene seeing sinnes, and sinnes of Ignorance, as I shall thinke it lust by the Lawes of men, *Solum necis artifices arte perire sua.*

And now for answer to your Postscript, wherein you seeke so much to diuert me from suspecting those whome you call Puritanes to be Authors of this Slander; I haue onely this to say, That you should neuer haue needed to put your selfe to so much paines for that perswasion, seeing neither the regular Protestant, nor those that are

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vnconformable to the present Discipline of the Church, can euer be iustly charged to haue mixed their priuate differences with any Thoughts, much lesse with any Actes of bloody Massacres. *Et hic baculum fixi.*

Further replies expect not therefore at my hands: I will henceforth rest in peace in the House of mine owne Conscience, where if I doe good deedes, no matter who sees them; if bad, (knowing them my selfe) no matter from whom I hide them: for they are of record before a Iudge, from whose presence I cannot flee. If all the world applaud me, and hee accuse me, their praise is vaine. *Falli potest fama, conscientia nunquam.* If this may not suffice, but that you will still threaten and exclaime, I must heare with patience, and say with *Tacitus*, You haue^r learned to curse, and I to contemne:

Tu lingue, ego aurium sum.

Dominus.



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